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## ORIGINAL ESSAYS.

For the Methodist Protestant.

Mr. Editor:—If heaven shall spare my life and health, I purpose to write some short essays on christian theology. As a part of your paper can be profitably devoted to religious discussion, it has occurred to me to send a few numbers to be published in your periodical, both for the present benefit of its readers, and with a view to give the public a knowledge of my design, and a few specimens of the manner of its execution.

Yours, &c.

A. SHINN.

### ESSAY I.—ON THE DIVINE EXISTENCE.

In the beginning God created the heaven and the earth.—  
Gen. i. 1.

This first sentence of revelation calls our attention to an agent, and an agency, so singular and grand, that the mind is instantly brought to a pause, and to a solemn conviction of inability to fathom so vast a subject. The effect produced, is nothing less than the whole universe; the author, by whose living agency it was brought into existence, is God. A Being whose own existence is necessary and eternal, and whose non-existence is impossible. To whom perfect and endless life is essential, and who bestows conscious being on all that lives in his creation. When the mind reflects upon his past eternity, or present immensity, it feels that it can only glance at the subject, without making any progress in a deep so profound; and, conscious of the feebleness of its infant faculties, is constrained to stand still, and wonder and adore. The nature of infinite duration is no more comprehended by the mind of a Newton, than by that of a child; and, with all the advancement of human knowledge, it will be no better understood at the end of the world, than it was at its beginning. Yet, far removed as the nature of the subject is from our comprehension, the reality of it, is a matter of which we have the most positive certainty. It is a truth of intuitive conviction, that duration is absolutely eternal, and could no more have had a beginning, than it can have an end: to say there was a time, before all time, is a direct contradiction, and the mind at once discerns its absurdity and impossibility. The necessary existence of a living agent, is no harder to conceive, than the necessary existence of duration itself; and if there ever had been a time when nothing lived, that time must have been eternal: for to say something is produced by nothing, is about as good sense as to say, life rises from death, and light from darkness. What does our Maker say of himself, in reference to this unlimited duration, of which we have been speaking? "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."—Isaiah. lvii. 15.

The evidence of a Deity is so obvious, and at the same time so convincing, that it is a rare thing to find a speculative atheist under heaven. This evidence is not to be sought in the bewildering regions of metaphysical abstraction; but in the plain dictates of our common intelligence, exercised upon the truths furnished by consciousness, perception, and divine revelation. As all men are alike interested in knowing there is a God, the evidence of this momentous truth is made level with every capacity; and has had as strong a hold upon thousands of common minds, as upon the mind of any philosopher. The man of common sense can reflect upon the wonderful structure of his own body and mind; and though he is neither a metaphysician nor an anatomist, yet he is equally conscious of the power of thinking,—of seeing and hearing, and can equally feel the force of the Psalmist's

argument against atheism: "Understand, ye brutish among the people; and ye fools, when will ye be wise? He that planted the ear, shall he not hear? He that formed the eye, shall he not see? He that chastiseth the heathen, shall not he correct? He that teacheth man knowledge, shall he not know?—Psalm xciv. 8, 9, 10. From the consciousness of intellectual faculties within him, the man of common sense knows that mind is greater than matter; and that it is as absurd to suppose it the production of matter, as to suppose the power of seeing and hearing can result from the energy of a stone. As there are therefore millions of minds in existence, and as matter cannot produce minds, our great Author must be the supreme intelligence, who gave being to creatures possessing life and intellectual discernment like himself. To deny this, is to say that blind and dead matter is our god and our father, or that we and matter together are the offspring of a name,—a shadow,—a nonentity.

The thoughtful mind, looking abroad into the creation, perceives at once, that, from the dependent state of the universe, and from the vast variety and harmony of its motions, it must be upheld and controlled by power; but power is an attribute of mind, and not of matter: from the wonderful adaptation of means to ends, throughout all nature, the contrivance of wisdom is clearly seen; but wisdom is an attribute of mind, and not of matter: from the beneficial supplies furnished to all living creatures, we see the demonstrations of benevolence, which is also an attribute of mind, and not of matter. Hence we discover, all nature proclaims a Deity; that is, a supreme, creating, preserving, and all-governing Mind.

Who can lift up his eyes to the sun, without being amazed at its splendour! But Jesus says, it is our Father's Sun, and that he maketh it to rise on the evil and on the good, and sendeth rain on the just, and on the unjust. Then how grand and glorious must our Father be! Look also at the moon and the stars, how high they are! One star differeth from another star in glory; but this glory is not in themselves; it is a reflection of the uncreated glory of their Author. The heavens declare the glory of God, and the firmament sheweth his handy work. What glory or grandeur is there in dead matter, considered abstractly? Its wonderful modifications exhibit the manifest signs of contrivance, design, wisdom, greatness, goodness:—but these, which constitute all the grandeur and all the glory, are essential attributes of mind, which stamps the signs of its own inherent perfections upon the visible creation. What glory, or beauty, or grandeur, or loveliness, is there in the dead matter of the atheist? No wisdom or benevolence is here; but on the contrary a kind of eternal gulph of ignorance, of lifeless and senseless chaos,—confusion, emptiness, nothingness. Take away the belief of a deity, and you despoil creation of its beauty, and man of his dignity and hope. You abandon the great centre truth, which gives value to every other truth that is valuable, and open a gulph of confusion and horror, which might well make every man upon earth wish, like Voltaire, that he had never been born. That there is a God, is a truth so incalculably interesting, that no heart, surely, but a very abandoned one, can wish it not to be true. It is deplorable corruption that excites the desire for atheism, and in some few instances, perhaps, produces a persuasion of its truth. What a horrible thought, for creatures capable of such keen sensations of happiness or misery, to live through a hazardous, and, for aught we know, interminable existence, with no protector above ourselves! If chance gave us being, the same chance may perpetuate our conscious life without end, with no parental hand to guide us, or to keep us from wandering into the accumulating miseries of fate and destiny to all eternity. If fate or chance has produced so much already, what atheist can prove that it will not continue its productions of darkness and misery for ever? How can he prove that the same chance will not keep our souls alive after death, or somehow raise us from the dead, and keep us travelling

through the whirlpools of chaos, or bind us with the dark and tormenting chains of fate, through successive periods of confusion to eternal ages.

All those gloomy observations the atheist is willing to embrace, to escape from the convictions of conscience, which furnish another deep argument for the divine existence. That sense of obligation and responsibility, which every man feels, or has felt, points directly to the great and high authority, which presides over our moral faculties, and holds us accountable for their proper exercise. Man feels that he is a subject and a servant, in his relation to eternity, and hence the conviction enters deep into the honest mind, that we have a Master and a Sovereign. No being, but a rightful sovereign, can enforce authority, by making us feel our accountability. This conviction, the God of nature and grace has fixed within our souls, and it is no easy matter, for even wickedness itself entirely to root it out. The authority of an earthly ruler over his subject, and that of a parent over his child, are subordinate illustrations of the great authority of the Almighty; and by making us so deeply feel this conviction of our accountableness, he proves the reality of his high inspection, and august superintendency.

The Bible is another standing proof of the Divine existence: for if there were no God, such a book as the Bible would never have been produced. Good men would not have produced it, for good men are not liars, and therefore would not have published it as God's book, unless they knew that the statements contained therein are true. Bad men would not have produced it, as has been proved by their hatred of the book, ever since it was published. Corrupt priests would not have produced it, as is proved by the fact, that whenever the priest-hood became corrupt, they could not carry on their designs without suppressing the Bible, and hiding it from mankind. Such a wise and holy book would never have existed, had there not been in existence an Author, more wise and holy than the inhabitants of this corrupt and melancholy world.

The true and living christian has an evidence for the divine existence, in addition to the foregoing arguments; namely, the manifestation of God's spiritual presence. In that day shall ye know, I am in the Father, and the Father in me, and I in you. When the love of God fills his soul, and he feels a peace passing all understanding, resulting from a spiritual intercourse with God, an immortal light shines within him, from the throne of the deity, which illuminates every foregoing argument, and finishes the climax of demonstration, that we live, because our Father lives eternal in the heavens. The good man is now prepared to appreciate the clear evidence of God's existence, as exhibited through the heavens above him, and through the wonderful varieties of the earth, and air, and water. He has but to look, and to think, and is conducted by a short process to the indubitable conclusion. He needs no help of glasses, mathematical calculations, or metaphysical subtleties, to enable him to see the clear proofs of the eternal Godhead, stamped upon the whole universe around him. The blossoms of the trees, the fruits of autumn, the rivers and fountains of water, the songsters of the grove, and the inhabitants of the flood, all proclaim to him the divine skill, and mighty observation of the Deity. As the beauties of the Bible open before him, the force of the conclusion is more abundantly realized; and his fellowship with the Father and the Son, by the agency of the Holy Spirit, puts all doubt to flight, and constrains him to agree with the Psalmist, that he, who says in his heart there is no God, is a fool.

A multiplicity of words is not necessary on this subject: the argument, by day and by night, is all around us; and is pouring its mighty influence into our souls, from all points of the earth and the heavens. The dispensations of revelation and grace add strength and brilliancy to the conclusion; and the finishing evidence of experience and communion with God, is alike open to all; for whosoever will, may take of the water of life freely.

Some late authors appear disposed to say, that the Bible is the only evidence we have, that there is a God. But the Bible itself says the contrary. It says, *the invisible things of him are clearly seen, by the things that are made; even his eternal power and Godhead.* It says, *the heavens declare the glory of God—that day unto day uttereth speech, and night unto night sheweth knowledge.* It says the course of nature proves the moral character of God, as well as his existence: for, *Be ye merciful, even as your Father in heaven is merciful;* (and now mark the proof,) *for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just, and on the unjust.* Therefore the visible creation is a proof, not only of his existence, but also of His benevolence. That the one kind of evidence increases our capacity to realize and appreciate the other, is very true; but we should be careful not to set the God of revelation in opposition to the God of nature; for the same glorious Being is the author of both: and it is ridiculous to suppose he will ever contradict himself; or that he would put out the light of one kind of evidence he has given, in order to magnify the other. It is through the medium of nature that revelation itself is proved to be true; for without that medium no miracle was ever wrought: how then could the vain thought enter into any man's head, that we shall support and honor the scriptures, by depreciating the evidence of divine truth, which God has exhibited through the works of his hands? How could a miracle prove there is a God, if the works of nature, on which all miracles are founded, afford no proof of the fact? If the existence of the present sun affords no proof of a Deity, what proof would we have of it, by seeing the sun stand still, or by seeing another sun appear in the heavens, and shine like the one we have already? To say revelation is unnecessary, because the works of creation give us some knowledge of God, is just as absurd as to say, it is unnecessary for mankind to have eyes, because they have ears and other senses which give them some knowledge of the elements of nature around them; or to say, because the astronomer has eyes, it is unnecessary for him to have telescopes, in order to acquire a satisfactory knowledge of the distant planets of the universe.

But if men may have a knowledge of God without the Bible, how came it to pass that the heathens wandered into such degrading idolatry, and lost sight of the true God altogether? The Bible itself says it was because *they became vain in their imaginations, and did not like to retain God in their knowledge.* And in the same way thousands who have been called christians, became ignorant of God, and ran into almost as degrading idolatry as the ancient heathens. When men abuse the gifts of God, and turn a deaf ear to his voice, it is very absurd to resolve this into the supposed deficiency either of the works or the word of God; for this would justify those culprits, who, as the apostle says, *are without excuse.*

It may be objected, that if man could attain the knowledge of God and of his duty, without the Bible, the revelation of it was utterly superfluous. As well might we say, if the moon gives some light on the earth, the sun is unnecessary: if men have some knowledge how to provide for the comforts of life in a savage state, then civilization is unnecessary: or if the Old Testament scriptures gave the people a knowledge of God, and of the plan of salvation, the giving of the New Testament was utterly superfluous. That because God spake in times past unto the fathers by the prophets, it was useless for him to speak unto us by his Son? This conclusion would be of a piece with the above objection; and it is difficult to see how such reasoning can convince any mind, unless it should previously have a strong desire for conviction.

But man, you say, needs society, education, and instruction, without which the evidence exhibited in the creation would be of no use to him. This is true; and it is equally true, that without such society, education, and instruction, the Bible would be of no use to him. Adam, without doubt, needed instruction in Paradise; but that he must necessarily have been totally destitute of all knowledge of a Creator, unless vocally informed there was a Creator, is what no man can prove; and it is difficult to see what would be gained by the discovery, if it could be proved. His knowledge of the matter could not have been as extensive and satisfactory, without an immediate revelation as with one; but to say his faculties were utterly inadequate to perceive any evidence of God in the creation, seems to imply, that instead of being made a little lower than the angels, he was made but a little higher than the beasts. It is the essential nature of light, even in its lowest degrees, to make manifest; but higher degrees of light will make the truth more manifest: every new revelation enlarges our knowledge of God; and surely our knowledge is not now so complete, but that an additional revelation might be an unspeakable blessing to us. It is true we do not deserve it, and our Maker is not under any obligation to give it; but it does not hence follow, that it is not in his power, if he saw proper, greatly to enlarge our knowledge of his cha-

acter and government, by given us an additional revelation. And blessed be God, we are taught that *the path of the just is as the shining light, that shineth more and more unto the perfect day.* Our knowledge at present is not so complete, but that additional degrees of light, far from being superfluous, would be of unspeakable advantage, even with regard to the Divine existence.

## REVIEWS.

*For the Methodist Protestant.*

MILMAN'S HISTORY OF THE JEWS.

Mr. Editor:—You know that this is a work of high character—that it has been stereotyped in this country—is sold at a low price, and that, therefore, thousands of copies will be purchased and read. From a sense of duty to your readers, the following review is copied.

*From the Edinburgh Christian Instructor.*

The "History of the Jews" embraces the whole period of the history of that remarkable people from the age of Abraham to the present time. We are anxious to speak fairly and candidly of Mr. Milman's book, and we must for truth's sake, speak in terms of reprehension, the more severe, as we do think, that those very qualities in it, for which it is so highly commended by many, prevent its noxious properties from being so palpably felt.

Of Mr. Milman's genius we profess to have a high opinion. He is beyond doubt an able and accomplished man. His mind is richly stored with various and elegant learning, and is possessed of much native power. His imagination is vigorous, and the general tone of his mind is elevated and poetical in no ordinary degree.—In perusing some parts of the work—the account of the siege and capture of Jerusalem, for instance—we feel that thrilling and stirring sensation, which compositions of a high order alone are competent to produce. The narrative throughout glows with interest; and so skilfully does this magician wield his wand of enchantment, that we cannot instantaneously often escape from the power of his spell, and frequently have caught ourselves asking the question, "is there not a reality in this after all?" We are far from being solitary in this respect. Many individuals for whom we entertain a sincere esteem, have not only avowed themselves to have been captivated with the book generally, in reference merely to its literary merits—which are unquestionably high—but cannot see that there is anything bad in it at all, bating, perhaps, a few rather overdrawn strictures on points, which in their view of matters, admit of some dispute.

Now it appears to us, that in this very circumstance lies the evil of this book. Its style is captivating, not only from the nature of the subject, but from the skilful management of him who handles it. The general strain of the narrative is eminently fitted to interest any mind, but more especially a young mind; and there are some individual pictures thrown off with so much felicity and attractiveness, that we marvel not that the fascination has been so general, and that so many have pronounced it to be a book "full of beauty and free from error." We need say no more in commendation of the estimable portion of this work, which, in our judgment, is, we had almost said *exclusively*, the literary part of it. We have merely to say in addition, that we believe the book to have been hastily written, and that Mr. Milman penned nothing except what he believed to be just. For once and all we give him this credit. We are compelled to say—and we say it more in sorrow than in anger—that we deeply lament that this book should have ever seen the light. It is part of "The Family Library," and expressly intended for the domestic circle; it is intended particularly for the young too, whose views cannot be formed on that important subject on which it treats, and who, while many of them are alive to the attraction of its literary qualities, are not prepared to discriminate between these, and those moral qualities which are as dangerous as they are subtle and insinuating.

To what, then, it may be asked, do we object? We answer in the first place, generally, that we object to the principle on which the book seems to be written,—the principle, namely, of explaining almost all the events of the Jewish history, where supernatural agency is most clearly indicated, by natural causes.

We must protest against this. It is pregnant with evil,—it saps the very foundation of our faith. It is no light charge this,—but there is, alas! too much evidence to support it. We refer not to his view of the

character of Abraham, where he describes him as an "eastern sheik" or "emir," and with some exceptions, indeed, in his life, as he represents it, partaking of the character, as well as bearing the designation of that class of men. Nor do we refer to his view of the character of Moses, many parts of which, as described by Mr. Milman, appear to us at variance with the scripture account of that patriarch. We shall first refer, in proof of our allegation, to his explanation of the destruction of Sodom and Gomorrah, the devoted cities of the plain. The scriptural account of this is very brief indeed,—but very explicit, and, in our judgment, far from being ambiguous. It is in these words, "Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven." Let us hear Mr. Milman's account of the matter:—

"The valley of the Jordan, in which the cities of Sodom, Gomorrah, Adma and Iseboim, were situated, was rich and highly cultivated. It is most probable that the river then flowed in a deep and uninterrupted channel down a regular descent, and discharged itself into the eastern gulf of the Red Sea. The cities stood on a soil broken and undermined with veins of bitumen and sulphur. These inflammable substances, set on fire by lightning, caused a tremendous convulsion; the water courses, both the river and the canals by which the land was extensively irrigated, burst their banks; the cities, the walls of which were perhaps built from the combustible materials of the soil, were entirely swallowed up by a fiery inundation; and the whole valley, which had been compared to Paradise, and to the well-watered corn fields of the Nile, became a dead and palid lake."

Now, we have just to ask, on what authority does Mr. Milman challenge the faith of his readers to this account? It is not given hypothetically,—no such thing. It is given with all the air of an ascertained and accredited detail of circumstances. The present appearances of the region, where the cities of the plain are supposed to have stood, may, for ought we know, be in favor of the account Mr. M. gives;—but is that to be held a good reason why this paraphrastic version is entitled to our faith as explaining the *precise mode* in which Jehovah inflicted his judgment on rebellious men, in absence of any authoritative intimation from his own inspired word? By all means, let natural appearances be compared with the statements of scripture,—let the inferences which seem to result be adduced,—but let no theory or explanation, or by whatever name it may be designated, be palmed upon us, professing to give the detail of events where the sacred work has chosen to remain silent. We just ask Mr. M. for his authority from the Bible; and if he cannot produce this,—which is of course impossible,—his theory, whatever plausibility it may have, is to be regarded as a mere conjecture of man. We confess that though, as appears to us, this is both a very obvious and important principle, it is very much overlooked in the present day. There appears to be a more than ordinary tendency in the present age to be "wise above what is written," and we cannot but deeply regret, that Mr. M. should have, to such an extent, violated a principle which is our main safe guard in the interpretation of God's word.

The next instance which we shall quote of the operation of this same spirit is in reference to the plagues of Egypt. We have read this part of the book with pain. Mr. M. is at a loss how to manage the scene between Moses, and Aaron, and the magicians. According to him, both parties seem to have been engaged in a series of "feats,"—and he maintains that it was long doubtful which of the two had the advantage in the contest. He does indeed admit, that Moses and Aaron did *at last* prevail; and that those stupendous judgments which formed the last of the series of wonders in Egypt were the results of the immediate agency of preternatural power. And no thanks to him for the confession. It goes but short way in expiation of what we must call that very reprehensible spirit of compromise in which he talks of those miraculous deeds done by the servants of the Most High, under his own immediate direction, in the first part of this narrative. How dare Mr. Milman, in writing of such solemn matters as these, adopt the style of heathen mythology, and tell us, that "for seven days the God of the river was thus rebuked before the God of the stranger?" It may be, we shall be told that this is a classic mode of turning a sentence, and can lead to no ambiguity or misconception. Very possibly it may be so; but we must say, notwithstanding, that we do not like to see the self-named deities of the heathen thus placed in contest against the mighty God of Jacob, though the result be their discomfiture and confusion.

[The copiest here takes leave to introduce the accounts of these plagues, as given by the Psalmist, in CV. Psalm.]

"He sent darkness and made it dark; and they rebelled not against His word. He turned their waters into

blood, and slew their fish. Their land brought forth frogs in abundance, in the chambers of their kings. He spake, and there came divers sorts of flier, and lice in all their coasts. He gave them hail for rain, and flaming fire in their land. He smote their vines also and their fig trees; and brake the trees of their coasts. He spake, and the locusts came, and caterpillars, and that without number, and did eat up all the herbs in their land, and devoured the fruit of their ground. He smote also the first-born in their land, the chief of all their strength."  
(To be continued.)

# BIOGRAPHY.

For the Methodist Protestant.

**Mr. Editor:**—The following interesting memoir has been already published in the Youth's Instructor and Guardian. As, however, it is presumable this periodical is not in the hands of most of your readers, and as the biography is highly entertaining and calculated to be useful, especially to youths, I have thought it might not be inappropriately, inserted in your valuable paper.

*A Brief Account of the Life and Death of Martha Wynne Kershaw.*

MARTHA WYNNE KERSHAW, was born at Bradford, in Yorkshire, Aug. 30th, 1811. From the earliest dawn of reason, her parents discovered in her the most amiable disposition, and the liveliest feelings of the tender and affectionate kind, unalloyed by turbulent passions. In her, early maternal culture was accompanied, in a remarkable manner, by the grace of God, in rearing this lovely plant for the heavenly paradise.

Ever ready to relinquish her will to that of her parents, she did it with such cheerfulness, that it had the appearance of being her own. She seemed void of selfishness; and, on every occasion, the generosity of her disposition displayed itself. Being the eldest of five children, if any little thing was given to them agreeably to their taste, the task of dividing it devolved upon her, and this she would do as exactly as possible; and then either let her sisters and brothers choose first, or take that part herself which she considered to be the least valuable. If she had any thing of the kind which might be considered as her own, though it might be ever so pleasing, she did not think it right if they had not an equal share of it.

She seemed to live under a sense of the all-seeing eye of God. Her mother early taught her that He saw her continually, and this influenced her general conduct. Never, from the time she was capable of the exercise, was she known to leave her room in the morning, or retire to rest at night, without praying to God. So punctually did she adhere to the truth, that it is asserted by those who knew her best, that she never was detected in a falsehood. Openness and ingenuousness were prevailing traits in her character, when not concealed by her native timidity; but even then she would avow the truth, though it might seem to be her own disadvantage.

She was remarkable for never taking any thing which she believed it was not her parents' wish she should have. In such cases, what she might esteem the greatest delicacies, would never be touched by her, however favourable the opportunity. One instance of this occurs to the mind of the writer. A servant took up a very beautiful apple from among a number of others, and offered it her to eat, which she refused, saying, "That would be stealing." "O," said the servant, "they are all your mother's apples; and besides, she does not see you." Her reply was, "I will not take it; for if my mother does not see me, God does."

As she grew up, it was her delight to contribute to the happiness of all around her. Nothing afforded her more pleasure than to relieve the wants of the needy. It was to her a high gratification, to be permitted to accompany her mother to visit poor people, to distribute Tracts, or to do any thing which she thought calculated to be of use to others.

The beauty of her person was equal to the excellent qualities of her mind. Her features, exquisitely fine and regular, were lighted up by that benevolence which flowed within. Her form was tall, and well proportioned, with a native elegance in all her motions. But of this she seemed perfectly unconscious. Not a tincture of vanity was perceptible in her; but, on the contrary, an unassuming modesty was conspicuous in all her deportment. Particularly neat in her dress, yet she disliked finery. To her sisters she used to say, if they were clean and neat, that was sufficient, for it was wicked to be proud of fine clothes. She was of a cheerful disposition, and would join her sisters and bro-

ther in their amusements, but frequently preferred reading, of which she was exceedingly fond. Singing hymns was to her a delightful source of gratification, for which the sweetness of her voice, and quickness in learning tunes, eminently qualified her.

Thus it was, that in early life, Martha became a subject of divine grace. Her natural timidity prevented her religious feelings from being disclosed even to her mother, for some time after it was evident that she had a concern for her soul's salvation. This was first discovered a few months before the family left Derby, where they had resided three years. She then, after a severe illness which threatened her life, began to meet in a class for children, being then ten years old, and was regular in attendance.

About this time the family removed to Wakefield. She did not join a class immediately, owing to her spending some time on a visit to a friend at Sheffield; but soon after her return home, she met in the class of Mr. Walton, whose peculiarly affectionate and pious addresses were, in her case, crowned with the most ample success.

It was soon evident, notwithstanding her diffidence, that a good work was begun in her mind. She would on no account neglect her class. Indeed her constant and early attendance on all the means of grace was truly remarkable, and an example worthy of imitation. Prayer-meeting was her delight; and frequently has her mother, on visiting her children's apartment at night, found her with a string fastened round her wrist or waist, and the other end tied to a chair at the side of the bed, in order that she might awake in time to attend the prayer-meetings at six o'clock in the morning. The unostentatious sincerity of her devotion has been remarked by those who have knelt near her; and also the earnest manner, accompanied by silent tears, in which she joined in the petitions for a change of heart which she now saw to be necessary. One evening, after returning from a prayer-meeting, her eyes being red with weeping, but a heavenly joy beaming on her lovely countenance, she said, "O, mother, I am so happy!" "What makes you so, my love?" asked her mother. Her reply was, "Because, I believe, God has pardoned all my sins." From this time she appeared to live under a sense of the divine favour. At her particular request she was admitted to the Table of the Lord, and was, indeed a devout communicant. The tears of holy feeling which she shed, as she kneeled by the side of her delighted mother to partake of the sacred elements, were proofs sufficient, if any had been wanting, of the sincerity of her piety.

Martha was very warm in her attachments. This was evinced in the friendship she formed with some young females in Mr. Walton's class, not much older than herself, who, because she believed them pious, she chose as her chief companions. This little flock used to hold prayer meetings after the class-meeting had concluded; and it is remembered by them, how frequently and with what fervour of devotion, this young disciple would engage in prayer on those occasions; and to those who were acquainted with the timidity of her disposition, there could not be a greater proof of her heart being renewed by divine grace, than her ability so far to overcome it as to pray before others. Her parents viewed the progress she made in divine things with the most heartfelt delight, and rejoiced in the prospect of comfort in their declining years from the possession of such a child. But God, who sees not as man sees, and whose thoughts are not as our thoughts, saw fit to blast all their hopes, in this respect, by removing this lovely plant into the Heavenly Paradise; thus teaching them this lesson, so difficult to learn, not to lean on any object short of himself for happiness.

Her Heavenly Father, by his Holy Spirit, was preparing her for himself.

The family removing to London, her parents were induced, by the very high character they had heard of a school for Ministers' daughters in Wakefield, and the high opinion they justly formed of the piety, and abilities of Miss Arnold, who superintended it, to leave this inestimable treasure behind them, under the care of that excellent lady.

It caused them some struggles to reconcile their minds to this; but the full persuasion they felt that the welfare of their child would be promoted by the sacrifice, prevailed over their feelings.

They were the more reconciled to leave her, because she was among friends, who had all promised to be kind to her. The dear child herself, who was always ready to relinquish her own will to that of her parents, did not object to the arrangement, and after earnestly praying

to be divinely directed, and committing their child to the care of her Heavenly Father, her parents left her in Wakefield.

The progress she made in every department of her education, up to that time, had been equal to their most sanguine expectations; and it was evident afterwards, from her letters, that under Miss Arnold's instruction she made a rapid improvement.

Miss Arnold took great pains with her pupils to imbue their minds with the great truths of religion, particularly those of the depravity of the human heart, the necessity of its being changed by divine grace, and the all-sufficiency of the Saviour's atonement. She urged them to be very attentive to the sermons they heard, and treasure up as much of them as they could in their memory; to assist them in this she furnished each of them with a memorandum book to insert the texts they heard preached from, and as much of the sermon as they could recollect. The last text Martha inserted in her book, and the last she heard preached from, was Job xiv. 2: "He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not." She was particularly partial to the hymn, beginning, "The morning flowers display their sweets," (p. 48,) and would generally give it out when an opportunity occurred; and she often repeated the following lines:—

"Lord, make me guileless, pure, and mild;  
A lamb-like, Christ-like, holy child;  
Thy grace and glory let me share,  
Safe in thy fold preserv'd with care."

She continued to enjoy good health, (with the exception of a cold, which was considered of trifling consequence, and which gave way to the usual remedies,) from August, the time when she was placed with Miss Arnold, until Christmas-day, when she went to Chapel in the morning, and from thence to dine with a friend; she then caught the cold which terminated fatally. Medical advice was immediately procured, and every attention paid her; but as no danger was apprehended, it was not thought necessary to alarm her parents until the 15th of January, when they expected to hear from her. Miss Arnold informed them that she had a sore throat and a pain in her head which prevented her from writing, but hoped that she would be better on the following day; that there was no cause for apprehension, and that she would write again in a day or two. This she did, giving a very favourable account; but in two days after, another letter was received, saying, that her complaint had taken a very unfavourable turn, and was pronounced to be an inflammation of the lungs. Her distressed mother lost no time in hastening to her child, and arrived at Wakefield on the 25th of January, when she found her labouring for breath in a distressing manner. The sight was heart-rending to her mother; but she restrained her feelings as much as possible, lest she should, by agitating the child, increase the violence of the complaint. Her eyes showed that she rejoiced to see her parent, but it was with great difficulty she could speak. She displayed the utmost patience and resignation; a murmuring word never escaped her lips. Nothing had been said to her respecting the state of her mind till the day before her mother arrived, when Miss Arnold asked her if she wished to live. "No," she said, "all I wish for is, to be certain that my sins are forgiven." The nature of her complaint was such as not to admit of much conversation, and the doctor's prohibition almost precluded it.

On the day of her mother's arrival she perceived that she was writing, and asked her if she was writing to her father. On her being answered in the affirmative, she said, "Give my love to him and all the family." During the following day, which was that preceding her death, she said to her mother, "If the inflammation cannot be stopped, must I die?" Her mother replied, that she was in great danger; but added, "You are prepared, my love, for either life or death." She answered, "Yes; but I should like to be more sure that my sins are forgiven." Her mother replied, "My dear, you know that you love the Lord Jesus Christ; and you know that He loves you?" She answered, "Yes," with an earnestness of look and manner which was truly striking. Her mother then reminded her of the Lord's words, "Suffer little children to come unto me," &c.; and of this passage: "I love them that love me, and they that seek me early shall find me;" and added, "Now, my dear, you know that you have sought the Lord early, and have found him;" again she answered, impressively, "Yes." Her mother then kneeled down and prayed with her.

She was always silent unless spoken to, as the labouring of her breath rendered it very difficult for her to

speaking. Her mother asked her, "Do you pray, my dear?" Her answer was, "O yes." About four o'clock on the following morning her mother found that an evident change had taken place in her for the worse; and the hopes which she had fondly cherished of her recovery began to decline. She asked if she should read and pray with her; with which she readily complied.

Her mother read the 14th Chapter of John, to which she listened with great attention, and afterwards prayed with her.

She was very desirous to see Mr. Walton, her Class-Leader. He came about ten o'clock, and on his arrival saw more plainly than her mother did, who still had not given up all hope, that the hand of death was upon her. He said to her, with his arm extended upward, "Angels beckon you away, my love, and Jesus bids you come." A heavenly expression beamed in her eye, and a smile irradiated her countenance, lovely even in death, as she looked up, and answered, with her usual impressive "Yes." Mr. Walton says he never can forget that look. Soon after this, three of her little classmates came in great distress, anxiously desiring to see her. She wished for an interview with them; but it was suggested that it would be too much for her to bear; and she, as usual, gave up her own will, saying, "Tell them, I will see them when I am better." In a little time she remarked to her mother, that she felt a cold sweat come over her, and grew faint. Her mother, still hoping for her recovery, endeavoured to give her some wine, but all in vain; life was ebbing fast, and it was but too evident that she was dying.

Her distressed mother said to her, "My darling knows she is going to glory;" to which she replied, "Yes; I know;" and in a few minutes after her gentle spirit took its flight to mingle with kindred spirits in the realms of unclouded day, and to be for ever with her Lord. She died, aged twelve years, four months, and twenty-three days.

Never was a child, considering the short time she had been at the school, more beloved or more deeply regretted. Her funeral was a time much to be remembered. The Rev. John Bowers delivered an impressive and feeling address to her school-fellows previous to the corpse leaving the house. On Sunday, February 8th, in the evening, he improved the melancholy event to a very crowded congregation, in a sermon on, "Remember now thy Creator in the days of thy youth," &c. The people were much affected under the word, and one woman dates her conversion from that time, and soon afterwards joined the Methodist Society.

MARY KERSHAW.

### GLEANINGS.

For the Methodist Protestant.

#### ABUSES OF THE DOCTRINES OF PROVIDENCE.

##### Dialogue II.

B. Any one who recalls to his recollection the incidents, great and small, that have filled up the days of a year past, will find it easy to divide them into two classes; of which the first, and the larger, comprises those events which common sense and experience might have enabled him to anticipate, and which, if he were wise, he did actually anticipate, so far as was necessary for the regulation of his conduct.

A. I will take leave to say, that such calculations of futurity are founded on nothing else than, 1. The uniform course of the material world—2. The permanent principles of human nature, and, 3. The established order of the social system. All these, though confessedly liable to many interruptions, are yet so far constant as to afford, on the whole, a safe rule of calculation.

C. Most certainly. For, if there were no such uniformity in the course of events, the active and reasoning faculties of man would be of no avail to him; for, without such uniformity the exercise of these faculties might as probably be ruinous as serviceable. Let there be but anarchy in the material world, in the principles of human nature, and in the present established order of the social system, and an intelligent agent must refrain from every movement, and resign himself to be borne along by the eddies of confusion. But this is not the character of the world we inhabit: the connexion of physical causes and effects is known and calculable, so that the results of human labour are liable to only a small deduction on account of occasional irregularities.

B. Do we not plant and sow, and lay up stores, and

build, and construct machines in tranquil hope of the expected benefit? Indeed, if the variations and irregularities of nature were much greater and more frequent than they are, or even if disappointment were as common as success, the part of wisdom would still be the same; for the laws of nature, though never so much broken in upon by incalculable accidents, would still afford some ground of expectation; and an intelligent agent will always prefer to act on even the slenderest hope which reason approves, rather than to lie supine in the ruinous wheel-way of chance.

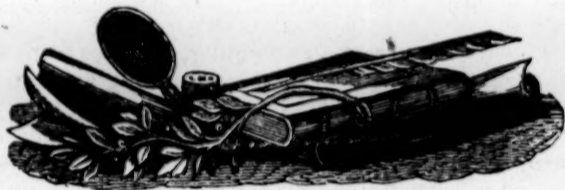
"The path prescribed, inviolably kept,  
Upbraids the lawless sallies of mankind."

A. And notwithstanding its many real, and many apparent irregularities, there is also a settled order of causes and effects in the human system, as well as in the material world. The foundation of this settled order is—the sameness of human nature in its animal, intellectual, and moral constitution, of which the anomalies are never so great as to break up all resemblance to the common pattern.

C. Then those conventional modes of thinking and acting which sway the conduct of the mass of mankind, strengthen the tendency to uniformity, and greatly counteract all disturbing causes.

B. Then again the sanctioned institutions of society give stability and permanence to the order of events, and altogether afford so much security in calculating upon the future, that, whoever by observation and reflection has become well skilled in the ordinary movements of the machinery of life, may, with confidence and calmness, if not with absolute assurance of success, risk his most important interests upon the issue of well concerted plans.

S.



### BALTIMORE:

FRIDAY, FEBRUARY 18, 1831.

We have perused, with pleasure, the numbers of the "Methodist Correspondent," a semi-monthly paper, published in Cincinnati, under the auspices and in view of the interests of the Ohio Annual Conference of the M. P. Church. It contains much interesting matter, and we have no doubt that it will prove a valuable auxiliary in the cause of religion and religious liberty.

In its editor, the Rev. M. M. Hinkle, we recognise the firm friend and unwavering advocate of the cause of mutual rights; one, who dared be honest in the worst times of ecclesiastical proscription, and one who assisted, by his counsel, and defended by his pen, the fraternity of which he is now a member.

We hope that the encouragement he receives, will equal his endeavours in promoting the objects of the paper.—Pub.

In this number, and several succeeding ones, will be found, under the head "Gleanings," "Dialogues on the abuses of the Doctrine of a Providence." The thoughts are principally borrowed from a work, lately published, under the title of "the Natural History of Enthusiasm." We are indebted for the dialogical form in which they now appear, and for whatever alterations there may be in their character, or the language in which they are here delivered, to the labours of our very valuable correspondent; S. The subject of these dialogues is important; and is discussed in a peculiarly instructive and entertaining manner.

#### NOTICES TO CORRESPONDENTS.

"D." has been received. We approve his taste, and his selection shall appear in our next.

"W." and "Elder" are very welcome. Their com-

munications, for want of room, are deferred till the next number.

We acknowledge the favors of S. We hope he will continue them.

The Maryland Conference of the Methodist Protestant Church, for 1831, will be held in Baltimore; to commence on the 29th of March next.

#### EXTRACTS FROM LETTERS RECEIVED THE PAST WEEK.

Cecil County, Feb. 14, 1831.

In some places within the bounds of the Conference (Penn.) the good work of religion is prospering.—Our conference will hold its third session on the first Tuesday of April next.

I. S.

Extract from a letter received from the Rev. Orren Miller, dated Ogden, New York, Feb. 6, 1831.

"Our Conference has just closed, after a united and agreeable session of three days.—I herewith send you 5 subscribers to the "Methodist Protestant."—

Rev. A. G. Brewer writes as follows:

Columbia county, Geo. Feb. 5th, 1831:

"Dear Brother,—I am glad you have finally succeeded in furnishing us with our periodical,—and that you have refused to suffer its columns to be devoted to personal controversy. I have for a long time been of opinion that our opponents desire to draw our attention from the grand object and principles of reform, by enlisting our friends in personal altercation;—seeking, by that means, to injure the reputation of our periodical.

I send you herewith four subscribers.—All the subscribers I forward you, I hold myself responsible for.—If you have not forwarded the Discipline to Bro. E. Tucker, I would advise you to send at least three hundred; and I think four would not be too many. Send me also one hundred and fifty hymn books.

Most sincerely, yours in the best of bonds.

A. G. BREWER."

Pipe Creek, Feb. 1831.

"Let thy work appear unto thy servants, and thy glory unto their children. And the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us, yea the work of our hands establish thou it."—Ps. 90. 16. 17.

Such is the beautiful, affectionate, and pious language of the penman of this Psalm. And what yields more permanent happiness to the ministers of the word of life and salvation, than to see the effects of their ministry upon the people, among whom the Lord in his providence, has called them to labor.

Such are the pleasing views which we witness in the Pipe creek circuit, among the Protestant Methodists; though the opposition we have met with, from some quarters, has been of a violent nature; yet the power of God is manifest amongst us; and we do not exceed the bounds of truth and propriety, if we say, it is one of the happiest years of our life.

Since the last yearly Conference, we have had two camp-meetings, in which the power of God was felt, and the healing virtue of the name of Jesus was experienced and evinced, in the conviction, conversion and pardon of sinners.

Our quarterly and sacramental meetings, have been profitable in general; more especially the last quarterly meeting, which was held at Israel's creek meeting house, on the 4th and 5th of December, 1830. The work commenced a few days previous, under the ministry of the Rev. J. Winebriner, whose pious labors, though not immediately connected with the Methodist Protestant Church, have been successful to many precious souls. This work was continued for three successive weeks, either by day or night, and sometimes both. Our brethren have labored, hand and heart, in the progress of these meetings, and we have seen the beauty of the Lord our God upon us, and the establishment of the work of our hands upon us; for no less than twenty souls were converted to God. May the praise resound to the great head of the Church, both in time and in eternity.

A sacramental meeting in Westminster, which commenced on Christmas night, proved likewise greatly interesting, pleasing, and powerful; and it is presumed that 10 or 12 souls were happily converted to God, at this refreshing season from the presence of the Lord.

In New-market we have the appearance of a good work progressing, and the establishment of the work of our hands upon the foundation laid in Zion, on which the church shall be successfully built.

In Woodsborough likewise, we look forward to the increasing prosperity of our little Zion in that place. Our members have it in contemplation to erect a new meet-

ing-house; and subscriptions are entered into for that purpose, and they are liberally supported by the inhabitants of this place.

At Pipe creek meeting-house our congregations are increasing; and members are added to our church, such as we hope will be an ornament to the great cause in which we are engaged. Great was the power of God at the camp-meeting held at that place, which commenced the 15th of October last, when numbers were converted. All glory to God and the Lamb for ever and ever!

Nor would we forget in this exhibit the other portions of the circuit which we visit; for we find every where increasing congregations, and serious attention to the word of the living God; which, we hope, will be like unto the rain and snow, which cometh down from heaven and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater.

So let thy word be, Lord God Almighty! Let it accomplish thy wise and gracious designs, and fill the whole earth with thy glory!

I am, dear sir, your's

In the bonds of Christian affection,

WM. BAMBER,

Assistant Minister Pipe Creek circuit.

P. S. The inuendo from an opponent, that "brother S. is not acceptable to the circuit," is without foundation. He is not only acceptable, but truly useful and much respected.

Extract of a letter, dated, Georgetown, 7th Feb. 1831.

"In regard to the Methodist Protestant, I believe I am correct in saying that your plan of making it a religious and literary paper in the general is highly approved of here, and a rigid adherence to your prospectus or general outlines, much desired and expected. This view, however, does not extend to the exclusion of essays upon church government in general—or in reference to the principles of the old and new Methodist Churches; but all such essays should be characterized by candor and moderation, in order to be acceptable.—Indeed that subject, (church government) should never be lost sight of, as the destiny of this nation in future time, is involved, in my opinion, in the great question, whether the American people are to be under ministerial control in their religious associations and connexions—or to have an influence themselves in conducting the concerns of the respective churches. This view is not a Utopian phantom—it is too legibly written upon the history of nations, and should not be lost sight of by the friends of religious liberty wherever they are to be found.

"But every thing of a personal character should be rejected, coming from whatever quarter it may. Personal controversy, under any circumstances, is unpleasant, and never read with interest, except by the friends of the contending parties—and hence the propriety of excluding it from a public journal, particularly a religious one, as but few of the subscribers can, in the nature of things, be acquainted with the parties. If you ever admit any communication of that character, there is no point at which you can stop without partiality or dissatisfaction.

"Brother H— is here from North Carolina, who informs me that the Constitution is well received there. He is an intelligent man, and thinks that our cause will prosper in his country, and in the South generally. He is in want of some copies of the discipline—will remain here about ten days, and if twenty copies were sent to brother Lipscomb, it is probable he will take the most of them. We have no religious news here to communicate,—brother Reese is holding a three days' meeting in Alexandria, which I hope will result to the glory of God; the advantage of some souls, and of our church. O, for a closer walk with God by all our brothers and sisters! If the love of God were kept constantly burning upon the altar of our hearts—and a holy zeal for the good of souls actuating us continually, we should see the ark of the Lord moving among us—souls converted—and God's people constantly rejoicing."

Your's very truly,

D.

#### COMMUNICATIONS.

For the Methodist Protestant.

A brief expostulation with those brethren, who holding the principles of the Methodist Protestant Church, have not united themselves to it.

The organization of a new Methodist church was expedient, or not. The evidences are to be sought by an examination of the church separated from—its anti-scriptural and exclusive government—the lawful and unavailing efforts to reform it—the persecution and ex-

communications which have seemed to triumph over you and your brethren. You were among those whose attempts were directed to exhibit and correct abuses, and to give the Bible paramount authority. You are too well acquainted with these matters to need a history of them. Should another opportunity offer, you would renew your claims to christian freedom. You never have, you never will, you never can, abandon your right to the privileges of self-government. You serve in hope. The expediency of forming a new church can only be doubted by you, because you have hopes that finally truth will prevail over all opposition. But this hope was slain in the bosoms of your brethren who were expelled for the sake of your principles. You could never have been passive spectators of their dispersion? You desired them to form a new church, seeing the time for their doing so had fully come. Nor did you object to any of your brethren uniting with them. To all, whether expelled, or withdrawn, you wished "God speed." You still have bowels of mercy for them, and will help as need may be, with your influence, your presence, your money, and your prayers.

Is this church formed on any principles which you do not approve? If not, wherefore are you not with us in this confessedly righteous cause? Is it for the want of an invitation—surely not. You know that it is in our hearts to live and die together. How greatly do we need and desire your co-operation in this infant cause—this cause of righteousness—this cause of the weak against the strong—This cause of God. For, you very well know, that the cause of liberty, of religious liberty especially, is the pre-eminent cause of God and of his Christ. As friendly spectators, approving of the new church, and complaining of your own, must we still consider you as our friends? We will, until you formally renounce your principles. Then you will desire our down fall, and build up the broken places of ministerial supremacy. This is an impossibility.

We are quite solicitous in inviting your attention to our creed, moral discipline, means of grace, and formularies. We have not changed any of the three first—nor the latter, excepting in omitting the objectionable things borrowed from the Romish pontifical. These you would not have retained, and must be so far fully satisfied. Is not the constitution based on scriptural principles altogether? Wherein is it unjust? Are not its bulwarks for the defence of truth alone? Examine the elementary principles—of a christian church—of the only Head of the church—of the only rule of faith and practice—of rights of church-fellowship—of the right of private judgment—of the causes and manner of excommunication—and so proceed to the end. Are there errors here? if so, "smite us friendly"—you see, we can amend and perfect. But, if you approve of these elements, we pray you avow yourselves their friends, in a manner so unequivocal that no one can misunderstand you. Christianity has claims upon you—the very same claims that you acknowledged but the other day. We have then some right to remind you of your duties, and affectionately and earnestly to urge them upon your consciences. Nevertheless, "Let every one be fully persuaded in his own mind."

For the Methodist Protestant.

The Quarterly Conferences of the Methodist Protestant church hold a most important, as well as a most delicate trust. The destinies of Protestant Methodism, as a cause, rest greatly with them. The character of the rising ministry is in their hands in the first instance. The quality rather than the quantity of the supply of services for the pulpit, should be considered. Annual conferences will not suffer by entertaining these considerations. Every member of these conferences is a representative of our new church, and should not compromise any principle through fear or affection. There are no obstacles in the way of qualified candidates for the ministry—let them enter by the porch of the quarterly conference, and they may choose their own door of entrance to usefulness afterwards. The field of labor is large, the harvest is great, and the laborers are few. There is no want of encouragement to qualified preachers. In this church they may turn advantages to great account. S.

For the Methodist Protestant.

The secret of all true oratory is, clear ideas in simple language. The most eloquent passages in the pages of either ancient or modern oratory, those which are recorded to have produced on their first utterance, the most powerful effect, are distinguished by nothing more than by their fine simplicity—such as characterizes some of the most thrilling passages in the composition of Purcell and Handell. It is a familiar saying, he that is rich, may venture to dress plain; and rich minds always dress simply.

#### CONVENTIONAL PROCEEDINGS.

(Continued.)

##### ARTICLE III.

Division into Districts, Circuits, and Stations.

I. Those parts of the United States embraced by this Association, shall be divided into districts, having respectively such boundaries as may be agreed on at this Convention, subject to those alterations which may be authorized, from time to time, by the General Conference.

II. Each district shall be divided into circuits and stations, by its Annual Conference, in accordance with the regulations of discipline.

III. Each circuit shall consist of three or more Churches or Societies, and each station shall comprise one or more congregations, constituting one Church or Society.

IV. A Church or Society shall be composed of any number of members and ministers, residing sufficiently near each other to assemble statedly for public worship, and to transact its temporal business.

V. Every Church or Society shall have power, by the concurrence of a majority of two-thirds of its qualified male members, present at any meeting called for the purpose, to purchase, build, lease, sell, rent, or otherwise to obtain or dispose of property, for the mutual benefit of the church. Each Church shall also have power to admit persons into full membership; and to try, censure, or expel unworthy members, in accordance with the provisions of this Constitution, and the rules of discipline.

VI. Every minister and member removing from one district, circuit, station, or Church, having a certificate of his or her good standing, shall be entitled to membership in any other district, circuit, station, or Associated Methodist Church within the limits of this Association, to which he or she may apply for membership.

Saturday afternoon, 3 o'clock.

On motion, the third article was taken up.

The first section was adopted.

Brother William S. Stockton, moved to strike out of the 2d Section the words, "in accordance with the regulations of discipline," carried. And the section adopted.

The third and fourth sections were stricken out.\*

The Convention then adjourned till 7 o'clock.

\* The fourth section was subsequently made a fourth section to article 4.

Saturday Evening, 7 o'clock.

Brother Whitaker in the Chair.

On motion, the fifth section was passed.

The sixth section was then taken up and amended so as to read; Every minister or preacher, removing from one district to another; and every member removing from one circuit, station or church to another, having a certificate, &c. Article 4 was then taken up.

##### ARTICLE IV.

On receiving Churches, &c.

I. Any number of believers united as a religious Society or Church, embracing the principles of religious truth held by this Association; adopting this Constitution, and conforming to our book of discipline, and means of grace, shall, at their request, made to the President of an Annual Conference, be recognized as an Associated Methodist Church, and be entitled to all the privileges granted by this Constitution.

II. But no church shall be recognized or continued as a member of this association, which does not receive and conform to this Constitution, and the regulations contained in the book of discipline; or which may hereafter reject any part or provision thereof.

The first section was so amended as to require "the decision of the most adjacent quarterly conference," for the final admission of a church.

On motion of brother Budd, the fifth section of Article 3 was transferred to Article 4, and made a third section.

The second section of Article 4, was so amended as to read, "but no church whatever shall be continued in connexion with this Association, which does not conform to this constitution, and the regulations contained in the book of discipline; or which may hereafter reject any part or provision thereof."

The Convention then adjourned till Monday morning.

Monday morning, 9 o'clock, Nov. 8.

Pursuant to adjournment the convention met.

The President being absent, Dr. Dunn was called to the chair.

On motion, the Convention took up the seventh article, defining the composition and powers of the Annual Conferences.

##### ARTICLE VII.

Composition and powers of the Annual Conferences.

I. There shall be held, annually, within the limits of each district, a Conference, to be denominated the Annual Con-

speaking. Her mother asked her, "Do you pray, my dear?" Her answer was, "O yes." About four o'clock on the following morning her mother found that an evident change had taken place in her for the worse; and the hopes which she had fondly cherished of her recovery began to decline. She asked if she should read and pray with her; with which she readily complied.

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C. Most certainly. For, if there were no such uniformity in the course of events, the active and reasoning faculties of man would be of no avail to him; for, without such uniformity the exercise of these faculties might as probably be ruinous as serviceable. Let there be but anarchy in the material world, in the principles of human nature, and in the present established order of the social system, and an intelligent agent must refrain from every movement, and resign himself to be borne along by the eddies of confusion. But this is not the character of the world we inhabit: the connexion of physical causes and effects is known and calculable, so that the results of human labour are liable to only a small deduction on account of occasional irregularities.

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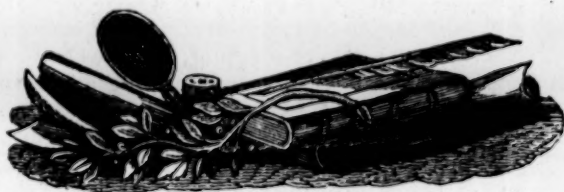
"The path prescribed, inviolably kept,  
Upbraids the lawless sallies of mankind."

A. And notwithstanding its many real, and many apparent irregularities, there is also a settled order of causes and effects in the human system, as well as in the material world. The foundation of this settled order is—the sameness of human nature in its animal, intellectual, and moral constitution, of which the anomalies are never so great as to break up all resemblance to the common pattern.

C. Then those conventional modes of thinking and acting which sway the conduct of the mass of mankind, strengthen the tendency to uniformity, and greatly counteract all disturbing causes.

B. Then again the sanctioned institutions of society give stability and permanence to the order of events, and altogether afford so much security in calculating upon the future, that, whoever by observation and reflection has become well skilled in the ordinary movements of the machinery of life, may, with confidence and calmness, if not with absolute assurance of success, risk his most important interests upon the issue of well concerted plans.

S.



## BALTIMORE:

FRIDAY, FEBRUARY 18, 1831.

We have perused, with pleasure, the numbers of the "Methodist Correspondent," a semi-monthly paper, published in Cincinnati, under the auspices and in view of the interests of the Ohio Annual Conference of the M. P. Church. It contains much interesting matter, and we have no doubt that it will prove a valuable auxiliary in the cause of religion and religious liberty.

In its editor, the Rev. M. M. Hinkle, we recognise the firm friend and unwavering advocate of the cause of mutual rights; one, who dared be honest in the worst times of ecclesiastical proscription, and one who assisted, by his counsel, and defended by his pen, the fraternity of which he is now a member.

We hope that the encouragement he receives, will equal his endeavours in promoting the objects of the paper.—Pub.

In this number, and several succeeding ones, will be found, under the head "Gleanings," "Dialogues on the abuses of the Doctrine of a Providence." The thoughts are principally borrowed from a work, lately published, under the title of "the Natural History of Enthusiasm." We are indebted for the dialogical form in which they now appear, and for whatever alterations there may be in their character, or the language in which they are here delivered, to the labours of our very valuable correspondent; S. The subject of these dialogues is important; and is discussed in a peculiarly instructive and entertaining manner.

### NOTICES TO CORRESPONDENTS.

"D." has been received. We approve his taste, and his selection shall appear in our next.

"W." and "Elder" are very welcome. Their com-

munications, for want of room, are deferred till the next number.

We acknowledge the favors of S. We hope he will continue them.

The Maryland Conference of the Methodist Protestant Church, for 1831, will be held in Baltimore; to commence on the 29th of March next.

### EXTRACTS FROM LETTERS RECEIVED THE PAST WEEK.

Cecil County, Feb. 14, 1831.

In some places within the bounds of the Conference (Penn.) the good work of religion is prospering.—Our conference will hold its third session on the first Tuesday of April next.

I. S.

Extract from a letter received from the Rev. Orren Miller, dated Ogden, New York, Feb. 6, 1831.

—Our Conference has just closed, after a united and agreeable session of three days.—I herewith send you 5 subscribers to the "Methodist Protestant."—

Rev. A. G. Brewer writes as follows:

Columbia county, Geo. Feb. 5th, 1831:

"Dear Brother,—I am glad you have finally succeeded in furnishing us with our periodical,—and that you have refused to suffer its columns to be devoted to personal controversy. I have for a long time been of opinion that our opponents desire to draw our attention from the grand object and principles of reform, by enlisting our friends in personal altercation;—seeking, by that means, to injure the reputation of our periodical.

I send you herewith four subscribers.—All the subscribers I forward you, I hold myself responsible for.—If you have not forwarded the Discipline to Bro. E. Tucker, I would advise you to send at least three hundred; and I think four would not be too many. Send me also one hundred and fifty hymn books.

Most sincerely, your's in the best of bonds.

A. G. BREWER."

Pipe Creek, Feb. 1831.

"Let thy work appear unto thy servants, and thy glory unto their children. And the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us, yea the work of our hands establish thou it."—Ps. 90. 16. 17.

Such is the beautiful, affectionate, and pious language of the penman of this Psalm. And what yields more permanent happiness to the ministers of the word of life and salvation, than to see the effects of their ministry upon the people, among whom the Lord in his providence, has called them to labor.

Such are the pleasing views which we witness in the Pipe Creek circuit, among the Protestant Methodists; though the opposition we have met with, from some quarters, has been of a violent nature; yet the power of God is manifest amongst us; and we do not exceed the bounds of truth and propriety, if we say, it is one of the happiest years of our life.

Since the last yearly Conference, we have had two camp-meetings, in which the power of God was felt, and the healing virtue of the name of Jesus was experienced and evinced, in the conviction, conversion and pardon of sinners.

Our quarterly and sacramental meetings, have been profitable in general; more especially the last quarterly meeting, which was held at Israel's creek meeting house, on the 4th and 5th of December, 1830. The work commenced a few days previous, under the ministry of the Rev. J. Winebriner, whose pious labors, though not immediately connected with the Methodist Protestant Church, have been successful to many precious souls. This work was continued for three successive weeks, either by day or night, and sometimes both. Our brethren have labored, hand and heart, in the progress of these meetings, and we have seen the beauty of the Lord our God upon us, and the establishment of the work of our hands upon us; for no less than twenty souls were converted to God. May the praise resound to the great head of the Church, both in time and in eternity.

A sacramental meeting in Westminster, which commenced on Christmas night, proved likewise greatly interesting, pleasing, and powerful; and it is presumed that 10 or 12 souls were happily converted to God, at this refreshing season from the presence of the Lord.

In New-market we have the appearance of a good work progressing, and the establishment of the work of our hands upon the foundation laid in Zion, on which the church shall be successfully built.

In Woodsborough likewise, we look forward to the increasing prosperity of our little Zion in that place. Our members have it in contemplation to erect a new meet-

ing-house; and subscriptions are entered into for that purpose, and they are liberally supported by the inhabitants of this place.

At Pipe creek meeting-house our congregations are increasing; and members are added to our church, such as we hope will be an ornament to the great cause in which we are engaged. Great was the power of God at the camp-meeting held at that place, which commenced the 15th of October last, when numbers were converted. All glory to God and the Lamb for ever and ever!

Nor would we forget in this exhibit the other portions of the circuit which we visit; for we find every where increasing congregations, and serious attention to the word of the living God; which, we hope, will be like unto the rain and snow, which cometh down from heaven and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater.

So let thy word be, Lord God Almighty! Let it accomplish thy wise and gracious designs, and fill the whole earth with thy glory!

I am, dear sir, yours

In the bonds of Christian affection,

WM. BAMBER,

Assistant Minister Pipe Creek circuit.

P. S. The inuendo from an opponent, that "brother S. is not acceptable to the circuit," is without foundation. He is not only acceptable, but truly useful and much respected.

Extract of a letter, dated, Georgetown, 7th Feb. 1831.

"In regard to the Methodist Protestant, I believe I am correct in saying that your plan of making it a religious and literary paper in the general is highly approved of here, and a rigid adherence to your prospectus or general outlines, much desired and expected. This view, however, does not extend to the exclusion of essays upon church government in general—or in reference to the principles of the old and new Methodist Churches; but all such essays should be characterized by candor and moderation, in order to be acceptable.—Indeed that subject, (church government) should never be lost sight of, as the destiny of this nation in future time, is involved, in my opinion, in the great question, whether the American people are to be under ministerial control in their religious associations and connexions—or to have an influence themselves in conducting the concerns of the respective churches. This view is not a Utopian phantom—it is too legibly written upon the history of nations, and should not be lost sight of by the friends of religious liberty wherever they are to be found.

"But every thing of a personal character should be rejected, coming from whatever quarter it may. Personal controversy, under any circumstances, is unpleasant, and never read with interest, except by the friends of the contending parties—and hence the propriety of excluding it from a public journal, particularly a religious one, as but few of the subscribers can, in the nature of things, be acquainted with the parties. If you ever admit any communication of that character, there is no point at which you can stop without partiality or dissatisfaction.

"Brother H— is here from North Carolina, who informs me that the Constitution is well received there. He is an intelligent man, and thinks that our cause will prosper in his country, and in the South generally. He is in want of some copies of the discipline—will remain here about ten days, and if twenty copies were sent to brother Lipscomb, it is probable he will take the most of them. We have no religious news here to communicate,—brother Reese is holding a three days' meeting in Alexandria, which I hope will result to the glory of God; the advantage of some souls, and of our church. O, for a closer walk with God by all our brothers and sisters! If the love of God were kept constantly burning upon the altar of our hearts—and a holy zeal for the good of souls actuating us continually, we should see the ark of the Lord moving among us—souls converted—and God's people constantly rejoicing."

Your's very truly,

D.

#### COMMUNICATIONS.

For the Methodist Protestant.

A brief expostulation with those brethren, who holding the principles of the Methodist Protestant Church, have not united themselves to it.

The organization of a new Methodist church was expedient, or not. The evidences are to be sought by an examination of the church separated from—its anti-scriptural and exclusive government—the lawful and unavailing efforts to reform it—the persecution and ex-

communications which have seemed to triumph over you and your brethren. You were among those whose attempts were directed to exhibit and correct abuses, and to give the Bible paramount authority. You are too well acquainted with these matters to need a history of them. Should another opportunity offer, you would renew your claims to christian freedom. You never have, you never will, you never can, abandon your right to the privileges of self-government. You serve in hope. The expediency of forming a new church can only be doubted by you, because you have hopes that finally truth will prevail over all opposition. But this hope was slain in the bosoms of your brethren who were expelled for the sake of your principles. You could never have been passive spectators of their dispersion? You desired them to form a new church, seeing the time for their doing so had fully come. Nor did you object to any of your brethren uniting with them. To all, whether expelled, or withdrawn, you wished "God speed." You still have bowels of mercy for them, and will help as need may be, with your influence, your presence, your money, and your prayers.

Is this church formed on any principles which you do not approve? If not, wherefore are you not with us in this confessedly righteous cause? Is it for the want of an invitation—surely not. You know that it is in our hearts to live and die together. How greatly do we need and desire your co-operation in this infant cause—this cause of righteousness—this cause of the weak against the strong—This cause of God. For, you very well know, that the cause of liberty, of religious liberty especially, is the pre-eminent cause of God and of his Christ. As friendly spectators, approving of the new church, and complaining of your own, must we still consider you as our friends? We will, until you formally renounce your principles. Then you will desire our down fall, and build up the broken places of ministerial supremacy. This is an impossibility.

We are quite solicitous in inviting your attention to our creed, moral discipline, means of grace, and formularies. We have not changed any of the three first—nor the latter, excepting in omitting the objectionable things borrowed from the Romish pontifical. These you would not have retained, and must be so far fully satisfied. Is not the constitution based on scriptural principles altogether? Wherein is it unjust? Are not its bulwarks for the defence of truth alone? Examine the elementary principles—of a christian church—of the only Head of the church—of the only rule of faith and practice—of rights of church-fellowship—of the right of private judgment—of the causes and manner of excommunication—and so proceed to the end. Are there errors here? if so, "smite us friendly"—you see, we can amend and perfect. But, if you approve of these elements, we pray you avow yourselves their friends, in a manner so unequivocal that no one can misunderstand you. Christianity has claims upon you—the very same claims that you acknowledged but the other day. We have then some right to remind you of your duties, and affectionately and earnestly to urge them upon your consciences. Nevertheless, "Let every one be fully persuaded in his own mind."

For the Methodist Protestant.

The Quarterly Conferences of the Methodist Protestant church hold a most important, as well as a most delicate trust. The destinies of Protestant Methodism, as a cause, rest greatly with them. The character of the rising ministry is in their hands in the first instance. The quality rather than the quantity of the supply of services for the pulpit, should be considered. Annual conferences will not suffer by entertaining these considerations. Every member of these conferences is a representative of our new church, and should not compromise any principle through fear or affection. There are no obstacles in the way of qualified candidates for the ministry—let them enter by the porch of the quarterly conference, and they may choose their own door of entrance to usefulness afterwards. The field of labor is large, the harvest is great, and the laborers are few. There is no want of encouragement to qualified preachers. In this church they may turn advantages to great account. S.

For the Methodist Protestant.

The secret of all true oratory is, clear ideas in simple language. The most eloquent passages in the pages of either ancient or modern oratory, those which are recorded to have produced on their first utterance, the most powerful effect, are distinguished by nothing more than by their fine simplicity—such as characterizes some of the most thrilling passages in the composition of Purcell and Handell. It is a familiar saying, he that is rich, may venture to dress plain; and rich minds always dress simply.

#### CONVENTIONAL PROCEEDINGS.

(Continued.)

##### ARTICLE III.

Division into Districts, Circuits, and Stations.

I. Those parts of the United States embraced by this Association, shall be divided into districts, having respectively such boundaries as may be agreed on at this Convention, subject to those alterations which may be authorized, from time to time, by the General Conference.

II. Each district shall be divided into circuits and stations, by its Annual Conference, in accordance with the regulations of discipline.

III. Each circuit shall consist of three or more Churches or Societies, and each station shall comprise one or more congregations, constituting one Church or Society.

IV. A Church or Society shall be composed of any number of members and ministers, residing sufficiently near each other to assemble statedly for public worship, and to transact its temporal business.

V. Every Church or Society shall have power, by the concurrence of a majority of two-thirds of its qualified male members, present at any meeting called for the purpose, to purchase, build, lease, sell, rent, or otherwise to obtain or dispose of property, for the mutual benefit of the church. Each Church shall also have power to admit persons into full membership; and to try, censure, or expel unworthy members, in accordance with the provisions of this Constitution, and the rules of discipline.

VI. Every minister and member removing from one district, circuit, station, or Church, having a certificate of his or her good standing, shall be entitled to membership in any other district, circuit, station, or Associated Methodist Church within the limits of this Association, to which he or she may apply for membership.

Saturday afternoon, 3 o'clock.

On motion, the third article was taken up.

The first section was adopted.

Brother William S. Stockton, moved to strike out of the 2d Section the words, "in accordance with the regulations of discipline," carried. And the section adopted.

The third and fourth sections were stricken out.

The Convention then adjourned till 7 o'clock.

\* The fourth section was subsequently made a fourth section to article 4.

Saturday Evening, 7 o'clock.

Brother Whitaker in the Chair.

On motion, the fifth section was passed.

The sixth section was then taken up and amended so as to read; Every minister or preacher, removing from one district to another; and every member removing from one circuit, station or church to another, having a certificate, &c. Article 4 was then taken up.

##### ARTICLE IV.

On receiving Churches, &c.

I. Any number of believers united as a religious Society or Church, embracing the principles of religious truth held by this Association; adopting this Constitution, and conforming to our book of discipline, and means of grace, shall, at their request, made to the President of an Annual Conference, be recognized as an Associated Methodist Church, and be entitled to all the privileges granted by this Constitution.

II. But no church shall be recognised or continued as a member of this association, which does not receive and conform to this Constitution, and the regulations contained in the book of discipline; or which may hereafter reject any part or provision thereof.

The first section was so amended as to require "the decision of the most adjacent quarterly conference," for the final admission of a church.

On motion of brother Budd, the fifth section of Article 3 was transferred to Article 4, and made a third section.

The second section of Article 4, was so amended as to read, "but no church whatever shall be continued in connexion with this Association, which does not conform to this constitution, and the regulations contained in the book of discipline; or which may hereafter reject any part or provision thereof."

The Convention then adjourned till Monday morning.

Monday morning, 9 o'clock, Nov. 8.

Pursuant to adjournment the convention met.

The President being absent, Dr. Dunn was called to the chair.

On motion, the Convention took up the seventh article, defining the composition and powers of the Annual Conferences.

##### ARTICLE VII.

Composition and powers of the Annual Conferences.

I. There shall be held, annually, within the limits of each district, a Conference, to be denominated the Annual Con-

ference, composed of all the Itinerant Ministers belonging to the District, and of one Delegate from each circuit and station. The Delegate from each station, to be elected by the joint ballot of the male members, including all the Ministers and Preachers, except Itinerant, under the superintendence of a majority of the Stewards. Notice of the election to be given, from the pulpit or pulpits, the preceding Sabbath. The Delegate from each circuit to be elected by ballot, at the time and place of holding the Quarterly Conference next preceding the sitting of the Annual Conference. All qualified male members, belonging to the circuit, if present, shall be entitled to vote in the election.

II. The Annual Conferences respectively, shall be vested with power to elect a president annually; to examine into the official conduct of all its members; to receive by vote, such ministers and preachers into the Conference as come properly recommended, and who can be efficiently employed as itinerant preachers, or missionaries; to elect to orders those who are eligible and competent to the pastoral office; to hear and decide on appeals; to define and regulate the boundaries of circuits and stations; to station the ministers, preachers, and missionaries; and to perform such other duties as may be prescribed by this Convention or the General Conference.

III. The Annual Conferences, shall also have authority to perform the following additional duties:—

1st. To make such special rules and regulations as the peculiarities of the district may require, for which no provision shall have been made in the discipline; provided, however, that no rule or regulation be made, inconsistent with this Constitution. And provided, furthermore, that the General Conference shall have power to annul any rule or regulation which that body may deem unconstitutional.

2d. To prescribe and regulate the mode of stationing the Ministers and Preachers within the district; provided always, that they grant to each Minister or Preacher stationed, an appeal, during the sitting of the Conference.

Brother Budd moved to amend the first section, by striking out the word "Itinerant," and inserting the following: "all ordained ministers, who shall submit to serve under the stationing authority of said Conference."

3 o'clock, P. M.

Dr. Jennings in the chair.

The discussion on Brother Budd's motion was resumed, and continued till the hour of adjournment.

7 o'clock, P. M.

Dr. Waters, the president, in the chair.

The Convention resumed the consideration of the motion to amend.

On motion of Brother W. S. Stockton, the first section was laid on the table.

The Convention then took up the second section, and passed it.

Adjourned till to-morrow morning, at 9 o'clock.

Tuesday morning, 9 o'clock, Nov. 9th.

The Convention met agreeably to adjournment.

Judge Hopper in the chair.

Brother Davis offered the following rule to be added to the rules of order.

The previous question shall be put on motion of any three members, and if sustained by a majority of the house, the final question shall be taken.

Agreed to.

Dr. Finney offered the following, to constitute a part of the powers of the Annual Conferences: "Each Annual Conference shall have exclusive power to make its own rules and regulations for the admission and government of colored members within its district; and to make for them such terms of suffrage as the Conferences respectively may deem proper."

The motion was carried.

3 o'clock, P. M.

The Convention met.

Brother Davis in the chair.

The following was offered by Dr. Holcomb, vesting the respective Annual Conferences with power, To make such rules and regulations, as may be necessary to defray the expenses of the itinerant ministers and preachers, and their families; and to raise the amount of their salaries, as fixed by this Convention, and for all other purposes connected with the organization and continuance of said conferences. Carried.

To be continued.

## HISTORICAL SKETCHES.

### Selected for the Methodist Protestant.

#### SLAVERY AT BRAZIL.

Here is the Custom House, and here for the first time I saw the Negro population, under circumstances so striking to a stranger.

The whole labour of bearing and moving burdens, is performed by these people, and the state in which they

appear is revolting to humanity. Here was a number of beings entirely naked, with the exception of a covering of dirty rags tied about their waists. Their skins from constant exposure to the weather, had become hard, crusty, and seamed, resembling the coarse black covering of some beast, or like that of an elephant, a wrinkled hide scattered with scanty hairs. On contemplating their persons, you saw them with a physical organization, resembling beings of a grade below the rank of man; long projecting heels, the gastronomic muscle wanting, and no calves to their legs; their mouths and chins protruded, their noses flat, their foreheads retiring, having exactly the head and legs of the baboon tribe. Some of these beings were yoked to drays, on which they dragged heavy burdens. Some were chained by the necks and legs, and moved with loads thus encumbered. Some followed each other in ranks, with heavy weights on their heads, chattering the most inarticulate and dismal cadences as they moved along. Some were munching young sugar canes, like beasts of burden eating green provender, and some were seen lying on the bare ground among filth and offal, curled up like dogs, and seeming to expect or require no more comfort or accommodation, exhibiting a state and conformation so unhuman, that they not only seemed, but actually were, far below the inferior animals around them. Horses and mules were not employed in this way, they were only used for pleasure, and not for labour. They were seen in the same streets, pampered, spirited, and richly caparisoned, enjoying a state far superior to the negroes, and appearing to look down on the fettered and burdened wretches they were passing, as on beings of an inferior rank in the creation to themselves. Some of the negroes actually seemed to envy the caparisons of their fellow-brutes, and eyed with jealousy their glittering harness. In imitation of this finery, they were fond of thrums of many coloured threads; and I saw one creature, who supported the squalid rag that wrapped his waist by a suspender of gaudy worsted, which he turned every moment to look at on his naked shoulder. The greater number, however, were as unconscious of any covering for use or ornament as a pig or an ass.

The first impression of all this on my mind was to shake the conviction I had always felt of the wrong and hardship inflicted on our black fellow creatures, and that they were only in that state which God and nature had assigned them; that they were the lowest grade of human existence, and the link that connected it with the brute; and that the gradation was so insensible, and their natures so intermingled, that it was impossible to tell where one had terminated and the other commenced; and that it was not surprising that people who contemplated them every day, so formed, so employed, and so degraded, should forget their claims to that rank in the scale of beings, in which modern philanthropists are so anxious to place them. I did not at the moment myself recollect that the white man, made a slave on the coast of Africa, suffers not only a similar mental but physical deterioration, from hardships and emaciation, and becomes in time the dull and deformed beast I now saw yoked to a burden.

A few hours only were necessary to correct my first impressions of the negro population, by seeing them under a different aspect. We were attracted by the sound of military music, and found it proceeded from a regiment drawn up in one of the streets. The colonel had just died, and they attended to form a procession to celebrate his obsequies. They were all of different shades of black, but the majority were negroes, their equipments were excellent; they wore dark jackets, white pantaloons, and black leather caps and belts, all which, with their arms, were in high order. Their band produced sweet and agreeable music, of the leader's own composition; and the men went through some evolutions with regularity and dexterity. They were only a militia regiment, yet were as well-appointed and disciplined as one of our regiments of the line. Here then was the first step in that gradation by which the black population of the country ascend in the scale of humanity; he advances from the state below that of a beast of burden into a military rank, and he shows himself as capable of discipline and improvement, as a human being of any other colour.

Our attention was next attracted by negro men and women bearing about a variety of articles for sale; some in baskets, some on boards and cases carried on their heads, they belonged to a class of small shopkeepers, many of whom vend their wares at home, but the greater number send them about in this way, as in itinerant shops. A few of these people were still in bondage, and brought a certain sum every evening to their

owners, as the produce of their daily labour. But a large proportion, I was informed, were free, and exercised this little calling on their own account. They were all very neat and clean in their persons, and had a decorum and sense of respectability about them, superior to whites of the same class and calling. All their articles were good in their kind, and neatly kept, and they sold them with simplicity and confidence, neither wishing to take advantage of others, nor suspecting that it would be taken of themselves. I bought some confectionary from one of the females, and was struck with the modesty and propriety of her manner; she was a young mother, and had with her a neatly dressed child, of which she seemed very fond. I gave it a little comfit, and it turned up its dusky countenance to her, and then to me, taking my sweetmeat, and at the same time kissing my hand. As yet unacquainted with the coin of the country, I had none that was current about me, and was leaving the articles, but the poor young woman pressed them on me with ready confidence, repeating in broken Portuguese, *outo tempo*—"another time."

It soon began to grow dark, and I was attracted by a number of persons bearing large lighted wax tapers like torches, gathering before a house. As I passed by, one was put into my hand by a man who seemed in some authority, and I was requested to fall into a procession that was forming. It was the preparation for a funeral, and on such occasions I learned that they always request the attendance of a passing stranger, and feel hurt if they are refused. I joined the party and proceeded with them to a neighbouring church. When we entered, we ranged ourselves on each side of a platform which stood near the choir, on which was laid an open coffin covered with pink silk and a gold border. The funeral service was chaunted by a choir of priests; one of whom was a negro, a large comely man, whose jet black visage formed a strong and striking contrast to his white vestments. He seemed to perform his part with a decorum and sense of solemnity which I did not observe in his brethren. After scattering flowers and fumigating it with incense they retired, the procession dispersed, and we returned on board.

## ORIGINAL SKETCHES.

### For the Methodist Protestant.

#### FROM THE JOURNAL OF A PHYSICIAN AT WHAMPOA.

##### (Concluded.)

"The sea to me was a new thing: as a novelty, it aroused my drooping spirit. For a time I was absorbed in enrapturing contemplations of its infinitude. There was a something, I suppose, in its desolation and cheerlessness, according well with the gloomy character of my feelings. It was pleasant, at sunset, to look abroad over the blue deep, and watch the soft approach of evening twilight arising in the East; or, leaning over the bow, to glance an eye at the broad disk of the setting sun, seen like a mountain of fire in the dark wilderness of waters. All was solemn, sublime, infinite. In the lonely grandeur of the scene I forgot my mortality;—my eye gazed on the fantastically arranged and gorgeously apparelled clouds, till fancy thought she was flying in immensity, and she beheld the palaces and thrones of eternity. But the charm that novelty lent, soon faded; tired imagination withheld the magic of her influence; and the eye sickened with the long and oft repeated gaze. Twilight arose unheeded, and the sun set unnoticed; for, there was satiety in all. Ocean roared unheard, or, majestically slept unseen; I was alike indifferent to the terrible grandeur of its storms and graceful beauty of its calms. 'Why,' I exclaimed, in an agony of unhappiness, 'has Heaven bestowed, such an exquisite relish for pleasure with an appetite so easily cloyed!'"

"We had now been two months at sea, when a circumstance occurred, which, in its final results, has had a wonderful influence over my character and prospects. It was about sunrise: the wind, that for several days previous was directly ahead, blowing a heavy gale, had moderated through the night and shifted in our favour. All at once the cry of 'Sail Ho!' from aloft, attracted everybody's attention. 'Where away?' said the captain; 'On the lee bow,' was the reply. The telescope was brought, and each one awaited with interest the result of the captain's examination. 'Starboard your helm!' exclaimed he, with a vehemence that could not be mistaken, 'If my glass speaks truth, you is a broken spar; and that white appearance, the fluttering of a handkerchief.'—'It is, it is!' he continued, taking another observation;—'and there is some poor fellow whose life hangs on a stick.' The helmsman, according to orders, 'kept away,' and we all intently watched, now the signal, then our sails, that sung to the breeze. As we drew nearer

the object, the quarter boat was quickly manned, lowered, and pushed off to the rescue of what now, was plainly discerned to be a human being. He was lashed by his waist to the fragment of a heavy spar, from which, by a violent effort, he raised himself upright, as the ship glided by, and imploringly stretched forth his hands. The ship passed; not perceiving the boat approaching, he thought help was fled;—his form fell prostrate on the spar—his hands clung convulsively around it, when a huge surge violently hurling it into the air, the lashings of the poor wretch broke, and he was buried in the wave!—'Bear a hand!' the captain hoarsely sung out to the boat's crew;—'Cheerily, boys!' cried the officer who led them;—the words were hardly uttered, when the dark hair of a human form was seen floating in the white foam, thrown aside by the boat's bow—a hand, eagerly stretched forth, grasped the object; and in a few moments, the boat with the rescued individual, was alongside the ship, whose progress had been purposely retarded by "backing" the maintaupsail. The stranger was taken aboard in a state of insensibility, from which he was gradually restored by the ordinary means. Perceiving his situation, he lifted his eyes to heaven and exclaimed; 'Out of the depths have I called unto thee, and thine ear heard me: blessed be thy name, O Lord!' His story was soon told; he had been a sailor on board of a brig bound to Calcutta; the vessel had foundered in the late heavy gale, and all hands, he supposed, perished except himself.

"Frank, for this was his name, was well skilled in the arts of a sea-faring life. He was the readiest, most cool, collected, and intrepid sailor aboard. Were a taup-sail to be reefed, no man so quick on the yard-arm as Frank. Withal he was one of the happiest and best tempered men I ever knew. In the roughest sea, when all around him, in their vexation were profanely exclaiming against the angry winds, or rudely cursing the rolling ship that carried them and their fortunes, Frank, with perfect composure and the utmost good nature, would perform without flinching the most dangerous duties, aloft or on deck; singing frequently, as was his wont, some favourite hymn. By his affability he soon gained the affections of his shipmates: the consistency and purity of his piety, added to the influence he derived from his advanced age and long experience as a sailor, acquired him a respect from the whole crew, that was paid to none else but the officers. His moral attributes were so elevated, and his manners so engaging, that I soon formed a strong attachment to him. He had seen much trouble, endured many hardships, and been deprived of almost every earthly comfort. He sometimes would say, 'I am the man who hath seen affliction; but the rod of the Lord is a blessing, for whom he loveth he chasteneth.' I had thought, at first, that his steady cheerfulness arose from a constitutional or acquired insensibility to evil; but, on further acquaintance, the ardency of his temperament and sensitiveness of his feelings left no room for such an explanation. 'Religion, religion,' said he, 'is the only philosophy I know. If I suffer less from trouble, and enjoy more constant happiness than you, 'tis because I trust in Him who knoweth perfectly the wants of my nature, and how to supply them.'

Indeed Frank's encouraging advice, for he was not long in discovering my unhappiness and its source, enforced by the exemplification of religious excellency in his whole character, began soon to awaken within me a hope, that there might yet be a remedy for the disease of my soul. This poor creature, thought I, without any of the pleasures of liberal knowledge; without the glowing hopes that warm and pleasingly agitate the heart of youth; with no desire but that this world may not long be his abiding place; and without a single bright expectation of an earthly character;—this man enjoys continually a cloudless sky of happiness: while I, with superior natural advantages, enhanced, too, by the benefits of a liberal education; in the prime of youth, with high and noble objects in prospect, to interest my intellect and arouse within me every soul-stirring aspiration;—I am pining away in the hopeless gloom of cheerless discontent. It must be religion, I concluded, that makes this wide difference in our enjoyment;—a religion, Frank often assured me, that opened prospects to his spiritual vision, he would not exchange for the brightest anticipations that bloom on earthly soil. It finally determined to make once more, a powerful, persevering effort to obtain the religion in which I had disbelieved. 'You sought the favour of God in your own strength, before,' said Frank; 'recollect there is a Divine Intercessor, in whom you must exclusively confide, when you would petition for blessings at the throne of grace.' I attended to his advice, and endeavoured to seek religion by the way she herself had prescribed. But my faith still wavered; remembered disappointment, and my long habit of looking on religion as a name, and happiness as an unattainable thing, spread many a dark cloud over the rising sun of my belief.

I was not destined long, to enjoy the counsel and example of my spiritual Mentor. For several weeks he had been unusually serious. He frequently spoke to me of a little orphan daughter, whom he had left in the family of a friend in America. 'Poor dear!' he would often say, his rugged features working with emotion, 'I am her only relative in this world; when her father is departed, she will indeed be a lone one upon earth! Yes, Harry! my voyage will soon be over; a kind of inward warning tells me, that my days are numbered,—and you; let me speak the truth though it may pain you; your wasting form, and pallid countenance, intimate but too plainly, that your life is fast vanishing—that you are already near the end of your earthly passage.—Shall we disembark in the same port—the port of Heaven?—And receive the same wages—the wages of righteousness?—which are fulness of joy at God's right hand, and pleasures for evermore?'

A few days proved that Frank's presentiment was not fallacious. He was aloft one day on the topsail yard, performing some professional duty. There was a heavy swell on the sea, with but little wind; and the sluggish sails, flapping violently as the ship rose and fell, seemed as if they would carry every mast out of her.—'Heavens!' exclaimed the mate in a voice of the wildest alarm; 'hands aloft! aloft!' Frank, by a sudden pitch of the ship and a rebound of the sail, had been flung from his position, and with head dangling over deck, hung merely by interlocking his feet around the foot-rope! I was paralyzed—a glance shewed all—his face was blackened; his eyes protruding—There was no cry of terror, but a collected, intense, silent effort to spring within reach of the yard-arm;—in vain; his form fell downwards and backwards, and swung in the air like the pendulum of a clock! I saw no more, but with a dozen other hands, was on the rigging, mounting to his succour. The ship rolled plank-shore deep; the loosely braced yard swung fiercely—there was a crash on deck; and all was over. I leaped hastily down and ran to his aid. He had fallen on the back of his head, and fractured his skull:—Blood burst forth from every organ. In a little while, recovering from the first effects of his fall, he was partially raised up, and looking around the little circle of his sympathizing shipmates, his eye rested on me. I shall never forget his last words; 'Harry,' said he, 'I wish you were happy—don't be discouraged—be a whole christian:—Give me your hand; I cannot live long—religion is truth, is happiness,—eternal joy—Seek earnestly; she will be found:—This,' taking a worn pocket bible from his bosom, 'has been my treasure—let it be yours. But my poor orphan daughter!' A tear rolled over his hard features;—'Let my pay be given her—tell her that her dying father remembered her—and wilt not thou, too, remember her, O God? Yes! I know thou wilt be a father to her'—and his face lighted with a smile. 'Farewell, shipmates; God bless you! Farewell, Harry! shall I see you in heaven? Now, Lord, receive my spirit—I come, I come; Blessed Jesus;—Blessing—glory—hon—' His tongue was still; his head fell on his shoulder, and Frank was dead.

His death in one sense was the life of my soul. 'Is it possible,' I cried, 'that religion can throw such a halo of light and glory around the valley and shadow of death! Oh! there must be a power, a reality, a felicity in it, unrevealed to my ignorance! Jesus! open my eyes to behold its glories. It was done. Unbelief fled; religion beamed on my soul; I saw with new eyes; I was a new man in Christ Jesus. The whole system of my feelings was changed. Before, I had looked on the Almighty, as an arbitrary, omnipotent Being, who had capriciously induced man with a fiery desire, and stretching capacity for happiness, without providing materials to fill the one or satisfy the other. Now I beheld the goodness of God commensurate with his power. Man's desire for happiness was constant, various, and perpetually increasing: so were the pleasures bestowed by religion, diversified in their character, permanent in their duration, and perpetually augmenting in their intensity; "for the way of the just shineth brighter and brighter unto the perfect day." Before, the path of life to me was like a meteor's track; it leaps from darkness into darkness. Now, I viewed it originating from God and terminating in God; as the mountain stream gathers its waters from the same ocean, into which it hastens to lose itself. Religion, by thus showing the noble origin and glorious end of life, taught me justly to appreciate the value of my existence. I could now look forth on the beauties of creation without being satiated with the gaze, for my contemplations took a wider range than the universe; they leaped into immensity and rested on God. Here, if not on earth, was

an infinite object—and in the developements of his nature and performance of his deeds, an infinitely various object for the expatiation of my intellect. I never tired with gazing on the majesty of ocean; it was a type of that Infinite Majesty, in which I now had an interest. The moon and the stars shone with unfading lustre; they elevated my mind to 'Him who dwelleth in light inaccessible, and full of glory.' I loved the small breeze; when, stealthily creeping at twilight over the waters, it breathed softly upon our sails and whispered low among our shrouds: It told of the still, small voice of God, speaking consolation to the distressed;—of the gentle influences of his spirit, falling like dew on the withering heart. The thunder of the tempest, the rushing of the whirlwind filled my soul with awful rapture; for they announced the terrible grandeur and omnipotence of that Being, whom now, I could call Abba Father. O! the benignant efficacy of religion! It not only threw an ever during charm around creation's pleasures by stamping them with the countenance of Divinity, but elevated my soul to the contemplation of a new scene of joys infinite in their extent, and perpetual in their duration.

"The disease of my mind was remedied, but my constitution received a shock from which it never recovered. Three months ago we arrived in Whampoa; when feeling myself completely incapacitated for any duty, I betook myself to my birth from which I have not since, often risen. I have gradually grown worse, and have now little hope of again beholding the home of my childhood."

Such was the story of Harry's life. [Here there is a hiatus in the journal, and we learn no more till November 1st, when the physician writes:] "This afternoon for the last time, I saw poor Henry alive. On going into his state room, he reached forth his hand and smilingly said, I am glad you are come; I want you to be present when I die.—'Tis a great comfort to my weak nature, to have a friend to stand by me in my last moments; my thoughts are then recalled from dwelling too painfully on the images of my mother and brother: but I am afraid I do wrong; Jesus hath promised to sustain me in the last conflict; 'tis impious to doubt his word,—I will not, I cannot, for already he fills me with his consolation, with the happiness of heaven: O! I am resigned, perfectly resigned—I will lean on his staff, his rod shall comfort me—I know that my Redeemer liveth, and though after my skin worms destroy this body, yet in my flesh shall I see God.' I was too much affected to speak—I could only look my sympathy. I would that moment have given worlds, if I could have obtained a reprieve for the noble sufferer; that he might once more look upon the walls of his own home, and behold the tender eye of a mother, cheering the gloom of his last hour. The agony of his pain brought a frequent cloud over his countenance, though transient as the summer shadows that flit over the face of the tranquil lake; they are gone and heaven is again reflected. The hectic on his cheek was beginning to wane; more and more abstracted from the world, he seemed already to commune with encircling spirits; the pale beams of the setting sun glanced over his features and gave him an unearthly look. His breast heaved high, and he gasped eagerly for breath;—'Take me on deck,' he murmured; 'there is a mountain here,' laying his hand on his chest; 'I want air, let me look at the sky.' Assistance was immediately procured, and he was lifted gently on deck. His pillow at his request was raised so high that he could look abroad. His glazed eye kindled for a moment as he faintly turned his head on every side to take in the loveliness of the prospect. At last beholding on the opposite island, the spot appropriated for the interment of foreigners; he smiled cheerfully and said; 'I used to feel gloomy in the contemplation of a grave in a foreign land; but now, I am pleased to think that a few hours will number me an inhabitant of that grove; for the kingdom of heaven is there also at hand. O! what can religion perform. Holy Jesus, to thee I owe every thing, in thy strength I triumph over death.' He now took leave of his shipmates, to each of whom he spake some good thing. Becoming more exhausted, he desired the pillows taken away that he might lie down. His countenance was placid, and his eye full of heaven. I knelt beside him, and as he drew quicker and more interrupted inspirations, I committed his soul into the hands of God. 'All's well, I am happy,' was softly murmured, and a short, heavy expiration, then, a slight, universal tremor told that his soul had broken the last string of its connexion with earth, and was breathed out to God!"

G. B.



## POETRY.

## THE TRANSLATION OF ENOCH.

Gen. v. 24.

Montgomery.

Sublime, ineffable, angelic grace  
Beam'd in his meek and venerable face;  
And sudden glory streaming round his head,  
O'er all his robes with lambent lustre spread:  
His earthly features grew divinely bright,  
His essence seem'd transforming into light.  
Brief silence, like the pause between the flash,  
At midnight, and the following thunder crash,  
Ensued:—Anon, with universal cry,  
The Giants rush'd upon the prophet—"Die!"  
The King leapt foremost from his throne;—he drew  
His battle sword, as on his mark he flew;  
With an unerring and tempestuous sound,  
The blade descended deep along the ground;  
The foe was fled, and, self-o'erwhelm'd, his strength  
Hurl'd to the earth his Atlantean length:  
But ere his Chiefs could stretch the helping arm,  
He sprung upon his feet in pale alarm;  
Headlong and blind with rage he searched around,  
But Enoch walk'd with God, and was not found.

## TO A CHILD.

Baillie.

Whose imp art thou, with dimpled cheek,  
And curly pate, and merry eye,  
And arm and shoulders round and sleek,  
And soft and fair, thou urchin sly?

What boots it who with sweet caresses,  
First called thee his, or squire, or hind?  
For thou in every wight that passes,  
Dost now a friendly playmate find.

Thy downcast glances, grave but cunning,  
As fringed eyelids rise and fall;  
Thy shyness, swiftly from me running,  
'Tis infantine coquetry all!

But far a-field thou hast not flown,  
With mocks and threats, half-lisp'd, but spoken;—  
I feel thee pulling at my gown,—  
Of right, good will, thy simple token.

And thou must laugh and wrestle too,—  
A mimic warfare with me waging!  
To make as wily lovers do,  
Thy after kindness more engaging!

The wilding rose—sweet as thyself,—  
And new-cropt daisies are thy treasure;—  
I'd gladly part with worldly pelf  
To taste again thy youthful pleasure.

But yet, for all thy merry look,  
Thy frisks and wiles, the time is coming,  
When thou shalt sit in cheerless nook,  
The weary spell, or horn-book thumbing.

Well, let it be! Through weal and wo,  
Thou know'st not now thy future range;  
Life is a motly, shifting show;—  
And thou a thing of hope and change.

## SCRAPS.

Is it lawful to detest some things more than others? What is so detestable as endeavors to impose on the judgments of christian people, and to compel them into submission, by arraying against them their former ignorance? It is impossible for honest and enlightened minds not to despise the petty quibbling, and false reasoning, and empty menaces, of men who hold out to those below them, the alternative—of implicit obedience, to a system which every body knows to be anti-scriptural, whatever other good properties it may possess—or expatriation. Nevertheless, this is an honest course in those who never intend to make any essential changes for the better. Surely such labourers, in such a cause, are worthy of their hire—and it should be paid in hand—for they may rely upon it, they can receive no pay hereafter. S.

## OBITUARY.

Mr. Editor:—By inserting the following account of the happy death of one of the excellent of the earth, you will much oblige her many friends.

Mrs. ELIZABETH LITTLE, departed this life on the 2d of January last, aged about seventy-five years, leaving behind her a numerous offspring to deplore the loss of her godly example, her faithful prayers, and admonitions. It may be said she was amiable in every relation of life. As a mother, none possessed a higher degree of maternal love and affection; as a friend and neighbour, she was kind and sincere; and, as a follower of the Lord Jesus Christ, she was unblameable and unrepensible in the midst of a wicked and perverse generation. As she lived, so she died. She greatly lived to God, and his rod and staff supported her through the lonely valley of the shadow of death, and she fear no evil.

"Her God sustained her in her final hour;  
Her final hour brought glory to her God."

After the most severe affliction of five months continuance, she came out of the furnace, fully prepared to enter into the joys of her Lord. Some of her last words were, that she wanted to be wholly given up to God, that a convoy of angels had come for her, that

"Her God was reconciled, his pardoning voice she heard;  
He owned her for his child, she could no longer fear."

Being told her suffering would soon be at an end; Yes, she said,

"My suffering time will soon be o'er,  
Then, shall I sigh and weep no more;  
My ransom'd soul shall soar away  
To sing God's praise in endless day."

She was a member of the M. E. Church, for more than a score of years, and was considered by that fraternity, a pious and upright Christian. She withdrew from that church, after our society was formed at Mount Olive station, and joined the M. P. Church; and manifested the utmost concern for its prosperity, until she left it to join the church above, where she is now, no doubt, a glorified member, reaping the reward of her labour and toils.

Your friend and brother in the Lord.

NATHN. BRADLEY.

Washington City, D. C. Feb. 12th, 1831.

## SELECT EXTRACTS.

The only way everlasting, then, that we can ever know—if we except that of everlasting destruction—and consequently the only way that is fitted to the nature of an immortal soul, is the way of religion—and of religion as expressly revealed to us by God himself; and it is a way not more distinguished by this peculiar attribute of perpetuity than by every other it possesses.

Instead of captivating by the magnificence or decorations of its vestibule, and the beauty of its opening scenery, nothing can be more staggering or repulsive: 'Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.'\* Its ensign is a Cross; and the discipline it demands of every one who enters it, is a course of mortification at his commencement, and a life of humility through his whole career. But, equally different from every other path in which we can possibly tread, it widens and brightens, and grows delightful as we proceed; and gives at length to the astonished eye every charm of real worth, every unmingled beauty of scene, in rich and uncontracted profusion; which every other path makes an empty boast of, and gives them in perpetuity; for death itself is not allowed to destroy the extatic prospect. The dark valley of the shadow of death, must, indeed, be passed through; but the beams of the Sun of righteousness will ever illumine it, and display beyond its clouded vista, 'the path of life' still spreading, the 'fulness of joy' that is in God's presence, the pleasures that are at his right hand for evermore.†

It is this last part of the description that gives the finishing stroke to the whole, and forms the sum of the happiness of heaven—the way that it displays to us is a way everlasting. Were it not so, indeed, it would be heaven no longer. The single thought that the joys of the blest above could have a close, would give a sting to every delight and raise a sigh in the midst of every hallelujah. And it is on this point, therefore, that the holy psalmist concentrates his attention in the passage before us; with this he concludes his supplication, overlooking all

\*Matt. vii. 14.

†Psalms xvi. 11

the rest, as though swallowed up in the grand and momentous idea of perpetuity, and totally inadequate to the vast grasp of his aspirations without it—O, LEAD ME IN THE WAY EVERLASTING!—Dr. John Mason Good.

## SABBATH MORNING.

Grahame.

How still the morning of the hallow'd day!  
Mute is the voice of rural labor; hushed  
The ploughboy's whistle and the milkmaid's song.  
The scythe lies glittering in the dewy wreath  
Of tedded grass, mingled with fading flowers,  
That yester-morn bloomed waving in the breeze.  
Sounds the most faint attract the ear—the hum  
Of early bee, the trickling of the dew,  
The distant bleating midway up the hill.  
Calmness sits throned on yon unmoving cloud.  
To him who wanders o'er the upland leas,  
The blackbird's note comes mellower through the dale:  
And sweeter from the sky the glad lark  
Warbles his heaven-tuned song; the lulling brook  
Murmurs more gently down the deep worn glen;  
While from yon lowly roof, whose curling smoke  
O'er mounts the mist, is heard at intervals  
The voice of Psalms—the simple song of praise.  
With dove like wings, Peace o'er yon village broods:  
The dizzying mill-wheel rests; the anvil's din  
Hath ceased; all, all around is quietness.  
Less fearful on this day, the limping hare  
Stops, and looks back, and stops, and looks on man,  
Her deadliest foe. The toil-worn horse, set free,  
Unheeded of the pasture, roams at large;  
And, as his stiff unwieldy bulk he rolls,  
His iron-arm'd hoofs gleam in the morning ray.

## BUSINESS DEPARTMENT.

Such of our friends abroad, as are disposed to procure subscriptions to this paper, on writing to the publisher, shall be furnished with a printed prospectus for the purpose. All subscriptions to commence from the first number of the volume.

Any person wishing to subscribe, where there is no agent, will be furnished with the paper on reporting their name, place, county, and state in which they reside.

Several of our very prompt and active Agents, have requested the announcement of their agency.—It is our wish to publish a general and correct list. We hope every Agent will forthwith report his name and residence,—that it may appear in proper place. Many persons would subscribe if they knew the Agents. Our Agents, we hope, will be prompt and efficient in promoting the interests of this paper as far as possibly convenient.

The publisher gratefully acknowledges remittances from the following persons, since the last number:—Dr. P. S. Chappell, Henry Yater, Mrs. W. Woods, Col. Jesse Holman, Mr. Wyatt, L. Smith, Mr. Robert Edwards, Col. Wm. Doughty, Mr. John Moring, Mr. Jeremiah R. Swain, Mr. John Shields, Rev. Benjamin Richardson, \$5 Mr. Benjamin Woods, Mr. W. C. Lipscomb,† by Rev. Mr. King as follows:—Rev. Miles King, Capt. John Thomas, Mr. John Lawson Diggs, Capt. Wm. Brooks, Mr. Robert Gale, Mr. Thos. B. Callis, Mr. Wm. Minton, John B. Roberts, Esq.

## LETTERS RECEIVED THIS WEEK.

Jordan W. Jeffres, Esq. Mr. S. C. Owings, Mr. N. Currier, James H. Weakley, Esq. Hon. P. B. Hopper 2, Mr. Abijah Woodward, Isaac Lockwood, Esq. A. Bearly, Esq. Mr. Wm. Townsend, Rev. Lewis Sutton, Rev. G. K. Kane, Thomas Sargent, Esq. C. M. Pelot, Wm. Torry, Rev. Wm. Apes, Henry Tutwiler, George Williams, Erastus Hoskins, Henry Erwin, Rev. Daniel E. Reese, Col. Jesse Holman, Benjamin Smith Esq. Rev. Orren Miller, \$7—Discipline sent as directed, Levi Hart, Esq. William Burke, Esq. M. Turner, Esq. Rev. John Smith,\* Rev. A. G. Brewer, Thomas G. Scott, Esq. \$5.\* Rev. W. W. Wallace, Gideon Davis, Esq. W. C. Lipscomb, Esq. Rev. Wm. Bamber, D. Bryan, Esq.

\*Papers sent.

## TERMS.

THIS PAPER IS ISSUED WEEKLY, BY

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